

of it; for, indeed, that is the only profession worthy of a prince .....the principal thing which deprives or gains a man authority is the neglect or profession of arms. .... when you are ignorant in war, it makes you contemptible which is a scandal. ....a prince unacquainted with the discipline of war, besides other infelicities to which he is exposed, cannot be beloved by, nor confident in, his armies. He never, therefore, ought to relax his thoughts from the exercises of war not so much as in time of peace."<sup>1</sup> Again, "Exercise of the mind, a prince is to do that by diligence in history and solemn consideration of the actions of the most excellent men, by observing how they demeaned themselves in the wars, examining the grounds and reasons of their victories and losses, that he may be able to avoid the one and imitate the other; and above all, to keep close to the example of some great captain of old, and not only to make him his pattern, but to have all his actions perpetually in his mind."<sup>2</sup> This narrow, limited view became modified when the English began to grasp the possibilities of a better governance which the Renaissance presented to them.<sup>3</sup>

Concerning instruction, Elyot says, "'Seneca sayeth we instructe our children in liberall sciences, not because they prepare the mynde and make it apte to receive vertue. Which beinge considered, no man will denye but that they may be necessary to every man that coveteth very nobilitie; whiche as I have often tymes said is in the havynge and use of vertue. And verily in

1. *The Prince*, p 92.

2. *op. cit.*, p 96.

3. *Doctrine of English Gentleman*, p 121